

# GUIDE

TO

## CHRISTIAN PERFECTION.

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*For the Guide to Christian Perfection.*

### THE PECULIAR GLORY OF THE CHRISTIAN CHURCH IS HER VIRTUE.

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel.—*Numbers xxiv. 5.*

Tents and tabernacles are nearly related, as are also Jacob and Israel. The former were the dwellings of the latter, before the art of building had supplied the people generally with permanent dwellings. Tents were then the most elegant and comfortable residences of men. Tabernacles, we may suppose, had little in them to admire. They were, however, in some instances, made of costly materials, and put together with the most exquisite taste. This may be said of that building which, by way of eminence, was called *The Tabernacle*, because here were the symbols of the divine presence, and here their King and their God was supposed to reside. Afterwards, when the temple of Solomon was built, and the Ark of the Covenant was removed into it, that most splendid building was called the *House of God*. Thus did their covenant God suit the manifestations of his presence to their wants and circumstances. When they dwelt in tents, He dwelt in a tent; when they built houses, and dwelt in them, He also dwelt in a house in the midst of them. The goodness of Jacob and Israel was the presence of their God and King, and the ordinances and statutes which he gave them for their religious instruction and comfort. All these things will symbolize the more spiritual state of the Church under the gospel.

God is still in the Church, and the glory of his people. His Spirit is in them, and their fruit is in all goodness, the light of the world, and the salt of the earth.

**HUMILITY**,—Lowliness of mind. It consists in a person's apprehension of his own nothingness, his entire dependence upon God, and his extreme unworthiness and ill-desert. True humility will lead men to think others better than themselves. Such will bear in submission the painful providences of their heavenly Father. They will never open their mouths in complaint, as though they were hardly dealt by, or as though their punishment was greater than their sin. They will not be

soon angry; nor suffer their passions to rise. If they are reproached, and hated, and all manner of evil is spoken of them falsely, they will not retaliate, but rather remember Him, who, though he had no sin, endured such contradiction of sinners against himself, and render good for evil.

**MEEKNESS**.—A temper of spirit humble and submissive, and not provoked by injuries. It is the opposite of *anger*, fretfulness, peevishness. The existence of this passion occasions the most exquisite pain to him who indulges it, and trouble to all about him. Hence it is said that *anger resteth in the bosom of fools*. And truly he is a fool who will throw away his own peace, and disturb the quiet of a whole family or neighborhood, for no good. But a meek and quiet spirit is in the sight of God of great price. In commendation of “the man Moses,” it is said that he “*was meek above all the men that were upon the face of all the earth*.” The injunction of Christ relative to this subject is in these words: “Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” The meekness and gentleness of Christ are here proposed for our example.—How amiable is this virtue! especially when we consider the injuries he suffered in our world.

**CHARITY**.—Or the love of our fellow creatures. This is the most important and the most amiable of the Christian virtues,—and may I not add, the most rare? We take charity, now, not merely as almsgiving,—though that be an important branch of it,—but for that benevolence and good will which draw the soul out in efforts to relieve the wants of the poor, to instruct the ignorant, to weep with them that weep, to send the gospel to the destitute, and in every possible way to do good to the souls and bodies of men. This is charity.

**COURTESY**.—Politeness, to be well-bred, of easy manners, civil, sincere, without affectation, of graceful, affectionate, winning carriage. The truly courteous person stands at the utmost distance from vulgarity and roughness of speech, and from intentionally grieving or hurting the feelings of any one. Of such it may in truth be said, that

“Kind designs to serve and please,  
Through all their actions run.”

This courtesy can be learned only in the school of Christ. What is learned in human institutions, as the dancing school, is but a miserable aping of Christian courtesy. How little attention is paid to this subject, and yet how positively it is enjoined! It is one of the most amiable Christian virtues. It is properly a refinement upon all the virtues.

**CONVERSATION**.—Much is said in the Scriptures respecting the use of the tongue. “The tongue is a little member, and boasteth great things.” “The tongue is a fire, a world of iniquity;—it defileth the whole body, and setteth on fire the course of nature; it is set on fire of hell.” “The tongue can no man tame; it is an unruly evil, full of deadly poison; therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.” What! shall the tongue, with which we bless God, be employed for the purposes of detraction, backbiting, and slander? Shall these evils be any longer practised among Christians? Oh, let it not be; let them cease to day, and for ever.

But "let your conversation be as becometh the gospel of Christ." Not idle, unprofitable words, but *seasoned with grace*, that it may minister to the edification of them that hear. One rule is, "Let your words be *few*." Because, in a "multitude of words there wanteth not sin." But a "word fitly spoken, is like apples of gold in pictures of silver." "A word fitly spoken,"—a word called for by existing circumstances. Let the speaker not only observe truth, and the fitness of circumstances, but let him breath into his words the spirit of meekness and love. "A soft answer turneth away wrath; but grievous words stir up strife."

Thus, when all the appropriate virtues shall be found in our churches, dwellings, societies, and assemblies, we may again say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

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*For the Guide to Christian Perfection.*

SANCTIFICATION.

Eternal God! whose name is love,  
Whose nature perfect, pure, and true;  
Descend in mercy from above,  
And my poor, fallen soul renew.

The dark and crimson stains of sin  
Have left their impress on my soul;  
A fountain opened wide therein,  
From which life's troubled waters roll.

My soul is like the leopard's skin,  
My robe like nature's guilty sons;  
Sin's foulest blots lie deep within,—  
The bane through all my actions runs.

Thou Holy, Good! thou Great and High,  
Whose boundless love shall never end,  
Now bring thy pardoning mercy nigh,—  
Our helpless souls on thee depend.

Oh, may thy love inspire my breast,  
And make me for thine image pant;  
Then hear my earnest, sole request,  
To me thy full salvation grant.

Oh, can it be that I shall know  
The heights, the depths of love divine?  
To me life's crystal currents flow,  
And all I have, and am, be thine?

A dying worm, a mortal frail,  
 In this vile, cumbrous house of clay,  
 Transported be from sin's dark vale,  
 To mansions fair, in cloudless day ?

My soul cries out, How can it be,  
 That I thine image should retrieve ?  
 Be lost in love's broad, boundless sea,  
 And all thy fulness now receive ?

Thy sacred word, the chart of life,  
 The compass ever pointing true ;  
 It settles now my inward strife,  
 And tells me I may be made new.

Thy counsel stands, but thou alone  
 My full redemption can declare ;  
 And issues from thy holy throne,  
 The cherub love, divinely fair.

Thy mandate sure, let mortals hear,  
 And sorrow's fount shall cease to flow ;  
 Sin's foulest stains shall disappear,  
 Earth's guilty sons be white as snow.

I listen to the voice divine,  
 And prove the sacred record true ;  
 Behold, love's priceless gem is mine,  
 And all my heart is formed anew.

On sin's dark borders though I stand,  
 To Canaan cast a pleasing view ;  
 Doubt's current flies on either hand,  
 And lets my longing spirit through.

I enter now the promised rest,  
 And rise to love's ecstatic height ;  
 Celestial joys thrill through my breast,—  
 I range the fields of peerless light :

By faith I plunge the Godhead sea,  
 By faith I soar to realms above ;  
 And floods of glory roll to me,  
 And all my heart o'erflows with love.

Now, be thy name adored, Most High,  
 And let thy lofty praise resound ;  
 The weary wanderer's now brought nigh,  
 The dead's alive, the lost is found.

E.

*For the Guide to Christian Perfection.*

LETTER FROM A LADY TO HER FRIEND.

*New York.*

Dear Mrs. W— : I am sure you will be surprised on receiving a communication from me, so long after my promise, and I am even now afraid I shall not be able to furnish such an apology as will render my long silence sufficiently excusable. For a month or two after my return, scarcely a day passed without my thinking of you, and the pleasure I enjoyed in your society ; and the upbraiding of my unfulfilled promise, would as frequently cause uneasiness. But when I tell you the most prominent reason of my delay, at that time, I think probably the thoughts of my remissness will be lost in feelings of grateful wonder and love at the goodness of God, as manifested to me not long after that period, in consequence of the decision I was then enabled to make, that my undivided purpose should be directed toward the attainment of the *witness* that I was wholly the Lord's.— I had some time before partaken in a degree the fruits of a partial enjoyment of the blessing ; my mind reverts to some sweet assurances that I was not without a measure of its blessedness, while on my road to Baltimore and Washington. Yes, that love which casteth out all fear, then had undisturbed possession of my breast. I was then enabled to reckon myself dead indeed unto sin, but alive unto God through Christ Jesus our Lord ; but I did not at that time have that *abiding, lively consciousness of the seal of consecration on all my powers*, that I have for some months past enjoyed in the rich plenitude of its blessedness.

I love to search out and exhibit to the lovers of my adorable Jesus, the riches of his grace, as manifested to me without money or price, for I am sure if you only knew how unworthy I have been, how disobedient to the "heavenly vision," you would wonder at the depths of his goodness, with probably greater amazement than you have ever before done ; and that this may be the favorable result,—yes, to furnish you and your dear husband, (whom I shall ever affectionately remember,) with fresh motives for adoring gratitude, I will proceed to state the more prominent portion of my experience in the things of God, from infancy, for it is from that early period that I trace his hand leading me to himself.

My parents, even prior to my being entrusted to them, were rather devotedly pious, which will sufficiently explain the circumstance of my being early instructed in experimental views of religion, and of the necessity of its affecting my life, and even in minute things inducing a change of conduct. I shall never forget the intense anguish I

suffered in consequence of telling an untruth, when probably not more than three and a half years old. This extreme sensitiveness as to moral and religious obligation, grew up with me, even so much so that I was sometimes smiled at for my well-intentioned scrupulousness, and at others, almost censured for carrying it to a troublesome excess. I then regarded refuge in God, as the safe sanctuary for the recital of all the little grievances incident to childhood; nor has the maturer knowledge of riper years, ever entirely erased these gracious principles, thus early cherished by the teachings of the Spirit and parental solicitude,—but, as before said, I was not always obedient to the heavenly vision. Had it from these early seasons of the drawings of the Father, been my ceaseless endeavor to follow him fully, how much more gloriously had I, ere this, been led on by the spirit of holiness, toward the attainment of that fullness of stature in Christ Jesus, for which my soul now eagerly waits in the expectation of hope; but Jesus forgives! yes, freely forgives! I even now hear the sweet whispers of his grace, saying, "They shall be remembered no more against her forever;" Alleluiah to his excellent name.

But will my dear Mrs. W. forgive my being thus prolix? It was not my intention at first, thus to perhaps almost weary your patience, but after all, I might have regarded it as the necessary consequence of commencing as I have done, for I do so much love thus to survey the dealings of God with me.

But to proceed, I was about to say that after experience has convinced me that from that early age I enjoyed in a low degree a measure of justifying grace, though for the most part of the time not exactly conscious of my true state in the sight of God, I have often labored and wept to bring myself into a state of extreme anguish, imagining if I could only bring myself to feel that weight and burden I had heard others express, that I could then easily obtain the witness of justification; my state of mind for years, as nearly as I can express it, was thus: a belief rather that I was justified, but scarcely enough so to cry, Abba, Father! although it would frequently almost sit upon my lip ready for utterance. I have often felt a longing thirst for holiness, feeling that nothing less could supply my need; yet this seemingly impassible barrier was ever present to stay my further progress, You are not yet clear in justification. Several times I endeavored, in the strength of faith, to surmount this difficulty, by looking at the reasonableness of the requirement of holiness, believing that Christ had *already* purchased this full salvation for *me*, and that as it was purchased for me, the sooner I entered into the enjoyment of it, the more I should glorify the purchaser by being made a witness of his power to save to the uttermost—and thus my faith would almost become victorious, and I believe quite so, if I had only held fast the beginning of my confidence; yet my natural propensity to reason, (a

failing indeed, when indulged in reference to spiritual things,) the enemy of my soul as frequently as I arose in the majesty of faith, to go forward, availed himself of, to throw me again on my former ground.

Thus I continued, for want of clear scriptural views of my state, to rise and fall, and consequently making but little progress in the divine life, until the early part of last June, when I resolutely determined in the strength of Omnipotence, that I would set myself apart for God, and that my ceaseless aim should henceforth be the *entire devotion of all my powers to Him*. This, through grace, I then more deliberately decided upon than at any former period. I calmly counted the cost, which I felt would be the surrender of my own will in all things, and took as the motto for my future guidance, and the sole principle of every future effort, entire devotion of heart and life to God. To this one object I was enabled to resolve that every thing else should be in the highest degree subservient, and that all ordinary pursuits should cease to be absorbing until this was attained. You are already aware that I have been accustomed to devote a part of my time to writing, but I now felt as though I could proceed no further in any ordinary pursuit whatever; I felt an intense desire to be useful, but such a deep sense of my absolute helplessness, that it seemed as though I could not go forward until endued with power from on high, while the whisperings of the Spirit seemed to say, Stand still, and see the salvation of God. Yet this was unaccompanied with any of that high-wrought feeling or distress of spirit that I had heard many speak of, and which my preconceived opinions had rendered so indispensable; perhaps few may more emphatically than myself say, they were led by a way they knew not.

From the time I made the resolution before stated, I began to feel, as it were, momentarily, that I grew in Christian stability, and my humility, faith and love, and, I trust, the concentration of Christian graces, began to bring forth the peaceable fruits of righteousness, and such was the living intensity of my fervor of spirit, that though in the night season, my body would partake of its usually refreshing repose, yet it seemed as though my spirit was continually awake in communion with God, and in breathing after his fullness.

Perhaps I should before have stated that previous to these exercises, I had resolved on taking the word of God, and simply trying myself by its *tests* of a new creature, determined to abide by its decisions, whether my feelings warranted it or not, assured that there is no positive standard for feeling in Scripture; yet, upon reviewing my slow progress, I cannot but regard *this*, I mean the positive fault of taking the feelings and experience of others, as a standard for my own, instead of going to the word and the testimony, as having been my greatest hindrance. I now took this plain assertion of divine truth,

"As many as are led by the Spirit of God, they are sons of God ;" and found by the light of the Spirit that I had conclusive evidence that I was led by the Spirit. But as I before said, I had previously resolved that I would abide by the decisions of Scripture ; the Spirit of truth did not leave himself without a *witness* in my heart ; quietness and assurance took undisturbed possession of my breast.

As I before said, from the time, I, through grace, thus set myself apart, my breathings after holiness became more satisfactory, and the appeal to my understanding seemed to say, "God is all in all ;" yet my heart did not fully attest the witness. One exercise I then commenced, and have since continued in the exercise of, with increasing benefit, I will mention. It was that of making daily, in the most solemn manner, in the name of the Trinity, the most entire dedication of all the powers of soul and body, time, talents, influence, &c.

Thus I continued happy in God, but not yet perfectly satisfied as to the witness, the indubitable seal of consecration. I was kept in constant expectation of the blessing, but thought Naaman-like, surely some mighty thing must be wrought ; until the morning of July 26th, when while delightfully reflecting on the goodness of God, as being so continuously manifested to me from infancy, and so especially in after life, causing almost every circumstance of life to be so favorable to my temporal and spiritual enjoyment, but most particularly so in reference to my dear companion, how truly, thought I, the foundation of all earthly happiness, what a principal essential enjoyment.— Scarcely had these reflections passed, when with keenness the query was presented,—have you not professedly given up all for Christ ? if he whom you so much prize, were required, would you not shrink from the demand ? I need hardly say, that this one dear object, notwithstanding all the sacrifices I had before in sincerity made, had been unthought of. The dear little ones now around the throne, were then brought to my recollection, to enable me to resolve on the surrender. I thought how fondly I had idolized them. A God jealous for his own honor saw it, and took them to his own bosom, and the remembrance of how decidedly by these repeated bereavements he had assured me that he alone would be the sole sovereign of my heart, assisted me in the resolve, that neither should this, my comparatively earthly all, be withheld.

The remaining part of the day, until toward evening, was unexpectedly spent from home. On my return, I resolved to spend the evening in earnest supplication, and so intense was my desire for the present seal of the Spirit, that I believe I resolved I would not cease to plead until it was given. Thoughts were presented as to risk of health, &c., but the ardor of my spirit rose above all discouragements. Thus, in the firmness of faith, fixed in purpose, I, through Jesus, entered as a suppliant, into the presence of Jehovah, and as if but pre-

paratory, I thought, let me begin aright, and in the most solemn manner renew my covenant. I began to particularize, for I regarded these exercises as but preparatory to an unusual struggle, or a desperate venture of faith. The remainder in my next. Yours, in Christian bonds.

P. P.

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#### THE DUTY OF PROFESSION.

I regard a profession of entire sanctification as an exercise of faith; and a fear to make a profession, when the blessing is enjoyed, as the indulgence of unbelief; and as the blessing is not only obtained, but continued in by faith, it is not possible, if this view is correct, to retain it while this fear is indulged. A life of entire sanctification is one of momentary faith in Christ—reckoning ourselves, through him, dead indeed unto sin, and alive unto God, and a momentary trust in God to keep us from sin. A fear to profess it, implies the absence of this faith; for if we truly thus believe and trust, why are we afraid to say so? There are many who have given themselves to God, and who believe tremblingly for full salvation, who would immediately be strengthened and confirmed, if they would have the faith to say “He doeth it”—“It is so—I do reckon myself dead to sin.”

In reply to the objection to professing from a fear of not continuing in the blessing, I would say, that this also is inconsistent with its enjoyment; for as the faith by which it is continued in, is a momentary faith, its language is only, “He now saves me.” It does not provide at all for the future; and if we look to the future with solicitude, we are not exercising present faith.

Professing this great work of God, is very much to his glory, and it is a manifest duty on that account. Again, there is nothing which brings the subject so directly before the Church, and nothing, next to the word of God, which is so great an encouragement to seek for it. Then it is the duty of every one who feels the importance of the subject, to urge it upon others; and it is inconsistent to do so, without either professing the experience of the blessing, or a purpose to seek for it.

Another reason for professing, is, that in doing so, we give a pledge to live wholly to God, and take upon ourselves a responsibility, the sense of which will lead us to additional diligence and watchfulness.

Let us then, brethren, go forward in faith, and though humbly, yet boldly declare what the Lord has done for us; and trusting in Him, we shall be as Mount Zion, which cannot be removed. N.

## SPIRITUAL MANIFESTATION OF THE SON OF GOD.

BY REV. JOHN FLETCHER.

## LETTER IV.

SIR,—VI. That some persons are blessed with clearer, stronger, or earlier manifestations than others, is undeniable ; and why it is so is one of the mysteries of God's kingdom, that shall not be explained until the day of judgment. In the meantime the following reflections may possibly cast some light on that dark subject, and help us to say, **He does all things well.**

1. Our Lord suits the manifestations of himself to the various states of the Church. Under the Mosaic dispensation, which consisted much in externals, divine manifestations had, generally, some external circumstances ; but the Christian Church, being formed upon a more spiritual plan, is favored with revelations of a more spiritual and internal nature.

2. The Lord considers us rational creatures in a state of probation. Were he to indulge us with powerful, incessant, overwhelming discoveries of himself, he would rather violently force than gently lead us to repentance and obedience. Every day is not a day of pentecost. Soon after the Son of God had seen the "heavens open," he was "led into the wilderness to be tempted of the devil ;" and so is his spouse after him, Hosea ii. 14. St. Paul, by observing that he was "not disobedient to the heavenly vision," and that he "kept his body under, lest he should become a castaway," intimates that his bright manifestation was not of such continuance and force but he might have disobeyed, as Jonah did in a similar case. Some have, in fact, resisted bright manifestations in their day ; witness Cain, Judas, Balaam, Saul, Nebuchadnezzar, and the Israelites who perished in the wilderness : and too many backsliders are resisting them now. So sure, then, as there is time of trial for faith, hope, and patience, there is also an abatement of the power which attends divine manifestations.

3. Our wise Redeemer proportions the means to the end. If the effect of a manifestation of his love is to be exceeding great, the manifestation must be exceeding bright. Suppose the burden of guilt and hardness, temptation and sorrow, under which one groans, is ten times greater than that which oppresses another, it is plain the manifestation which is to remove the tensfold weight is to be ten times stronger. The same rule holds also with regard to sufferings and labors. The hotter the fight of afflictions which God's children are to go through, the stronger and the brighter also is the celestial armor put upon them at the revelation of the Captain of their salvation.

4. Neither can it be doubted, but that our good God, in fixing the degree of divine manifestation, hath a particular respect to the state and capacity of the souls to whom he discovers himself. The deeper sinners mourn for him the deeper he makes them drink of the cup of salvation at his appearing. "Blessed are they that" greatly "hunger and thirst after righteousness;" their souls are thereby greatly enlarged to receive the oil of gladness and the wine of the kingdom. "Blessed are the poor in spirit;" those whose souls are empty as the vessels of the desolate widow in the days of Elisha; when the heavenly prophet shall visit them, the streams of his fullness shall certainly flow according to the degree of their emptiness.

5. A skilful physician prescribes weaker or stronger medicines, according to the state of his patients. So does the Physician of souls: he weighs, if I may so speak, every dram of the heavenly power in the scales of goodness and wisdom. He knows what quantity of the heavenly cordial our spirits can bear, and will not, without the greatest care, put the strong wine of his powerful love into a weak vessel.— He sees, that as some persons can stand, for a time, the sight of the meridian sun, when others are hurt by the first appearance of a taper, so some Christians can bear the strong beams of his gracious presence, while others are almost overpowered by his fainter rays.

6. If some live and die without any manifestations of the Redeemer's love and glory, the reason of it may possibly be found in the abysses of his justice and goodness. They "grieve" and "quench the Spirit" that "convinces the world of sin:" and it is very fit they should not have him as a "Comforter," whom they obstinately reject as a "reprover." Add to this, that as our Lord foresees, if such people were favored with tokens of his more distinguishing condescension they would only abuse them as Cain and the Pharisees did, he puts them not to the trial, nor suffers them to enhance their guilt by trampling richer mercy and love under foot; so that this seeming severity, is in fact real benignity.

7. The Lord not only proportions the degree of his powerful appearance to the weakness of our souls, but also to that of our bodies. He knoweth whereof we are made, and remembers that we are but flesh. If the natural sun, that glorious emblem of our Emmanuel, were to approach as near our earth, and shine as bright as possible, the insufferable blaze and heat would instantly blind and consume us. By a parity of reason, were our bright Sun of Righteousness to manifest his unclouded glory, or to appear without the tempering medium of his manhood, no flesh could support the sight. The brain, unable to bear the high operations of the soul, would turn; the heart of the wicked, swelled with intolerable pangs of fear, and that of the righteous, dilated by overwhelming transport of joy, would instantly burst. God, therefore, says, "No man can see my face," without some dim-

ming veil, "and live." Hence arose, likewise, the grateful exclamations of Manoah and others, when the Lord had manifested himself to them, concealed under human appearances: "We have seen God and live!" We have beheld him, and are not consumed!

8. This may, perhaps, help us to account why the Lord still hides his face from some of his sincere seekers. They sit begging by the way of his ordinances, and yet he does not pass by so as to restore to them their spiritual sight, that they might know him. In all probability he designs them such a bright manifestation as they are not yet able to bear. When their hearts are strengthened for the heavenly vision, it shall speak. Let them only wait for it. "Let patience have her perfect work," and faith in the word be tried to the uttermost; and "he that cometh, will come, and will not tarry." He will bring "his reward with him;" and a moment of his presence will make them abundantly amends for the waiting of an age. Were he to appear before they are prepared by the humiliation of repentance and the patience of hope, they would be in the case of those carnal Israelites, who, far from being able to commune with God, could not so much as speak to Moses when he came down from the mount, without first obliging him to put a veil over his shining face.

Peter, James, and John were, it seems, the foremost of the apostles in spiritual strength and boldness; nevertheless, the manifestation they had of Christ on the mount almost overwhelmed them.— Their body sunk under the weight of his glory, and when they came out of their sleep or trance, they could not recover themselves, "they knew not what they said." This had been before the case of Daniel, and was once more that of St. John. The "comeliness" of the man "greatly beloved" was "turned to corruption;" he retained no strength. And the beloved apostle, when he saw his Saviour with some additional beams of glory, fell at his feet as dead. St. Paul not only lost his sight on such an occasion, but was near losing his life, being unable to take any refreshment for three days and three nights. And it is also generally supposed that Moses actually died under the overpowering displays of the Redeemer's love. Hence we learn that God's way and time are best, and that we are to leave both to his gracious wisdom; using the means in which he has promised to manifest himself to those who diligently seek him.

VII. What those means are, is what I come, in the last place, to consider. The agent or author of every divine manifestation is the eternal God, one in three, and three in one. The Father reveals, the Son freely discovers himself, and the Holy Ghost freely testifies of him. Nevertheless, the Scriptures, in general, attribute this wonder of grace to the blessed Spirit. "No man can" experimentally "say that Jesus is the Lord, but by the Holy Ghost." It is his peculiar office to "convince the world of righteousness," by giving us

to know savingly the Lord our righteousness. "He shall glorify me," says Christ, "for he shall take of mine, and show it unto you." And this he does without any merit of ours, in the means which God hath appointed, and which he enables us to use aright.

These means are both outward and inward. The outward are what our Church calls "the means of grace," particularly hearing or reading the word, partaking of the sacraments, and praying together with one accord for the manifestation of the Spirit, as the primitive Christians did, Acts ii. 1. These means are to be used with the greatest diligence, but not to be trusted to; the only proper object of our confidance is God, who works all in all. It was not Moses' rod which parted the Red Sea, but that Almighty arm, which once divided the water from the water without a rod. Nevertheless, as Moses was not to throw his rod away, under pretence of trusting in God alone, neither was he to rely on the weak instrument, as if the divine power resided in it.

Though the Lord in general works by means, he ties himself to none, and sometimes works without any. The same Spirit, which fell upon Cornelius, while Peter preached, fell upon Peter on the day of pentecost, without any preaching. And the same Lord, who opened Lydia's heart, by the ministry of St. Paul, opened the heart of St. Paul by the sole exertion of his power. We hence learn, that as, on the one hand, we ought not, with the profane and enthusiasts, to tempt the Lord by neglecting the use of any of the means he hath appointed; so, on the other hand, we must beware of confining God to particular means, times, and places, as the bigoted and superstitious do; remembering, that when we are cut off from all outward means, it is our privilege to wait for the immediate display of God's arm, in the use of the inward means.

Of these the first is, "Believing there will be a performance of the Lord's promise," and that he is willing and able to manifest himself to us, as he does not to the world: this is the very root of prayer, fervency, hope, and expectation. Without the actings of this preparatory faith, the soul droops, and becomes an easy prey to despondency, vanity, or sloth. Where this talent is buried, the Lord seldom works. "Believest thou that I am able to do this for thee?" is generally the first question he puts to the seeker's heart. If it is answered in the negative, he can do no great miracle, because of this unbelief. Nevertheless, it must be acknowledged, that St. Paul was blessed with the revelation of the Son of God, without any previous desire or expectation of it. In him and others was this scripture fulfilled, "I was found of them that sought me not; I was manifested to them that asked not after me." But, in general, where the Gospel is preached, the Lord will be inquired of by the house of Israel to do this; and if he visit any with conviction, as he did St. Paul, it

is only to make them pray as that apostle did, until he manifests himself by the Holy Ghost, in a way of consolation and love.

The second inward means of the manifestation of Christ is resignation as to the particular manner, time, and place of it. "Through patience," as well as faith and prayer, "we inherit this promised" blessing. Some, according to their carnal wisdom and forward imagination, mark out the way in which salvation is to come to their hearts; but the Lord generally disappoints those unhumbed seekers, though, as in the case of Gideon, he may gratify one in a thousand: for believers are "not born of the will of the flesh, nor of the will of man, but of God." The Jews expected the Messiah, and there they were right: but they expected him "in their own way," and there they stumbled and fell. While they looked for a mighty conqueror, another Alexander, to make them great, they overlooked the lowly Prince of Peace, who came to make them good; and at last they crucified him as a base impostor. This Jewish disposition is in all by nature. Hence Christ is commonly rejected in the Spirit by Christians, as he was in the flesh by the Jews. We would have him come to give us an idle rest, but he appears to teach us to deny ungodliness, and fight the good fight of faith: this we do not like. Our nature wants to step at once into a throne: but he offers first to nail us to the tree, and to crucify our flesh with its affections and lusts: and from this we shrink as from the grave. We expect to be carried at once to the top of Mount Tabor, to see unutterable glory; but he leads us to Gethsemane to watch and pray, or to Calvary to suffer and die with him: here we recoil, and do not choose to know him. Our forward impatience dictates that he shall instantaneously turn our midnight into noonday; but instead of manifesting himself at once as the meridian sun, he will, perhaps, appear only as the morning star, that our light "may shine more and more unto the perfect day."—This defeats our counsel, "we despise the day of small things," and do not think so low an appearance worth our notice and thanks. If you, sir, ever seek the saving knowledge of Jesus, never stop till you can witness your sun goes down no more; but, in the meantime, never slight the least ray of the heavenly light. The least may open into the broad day of eternity. Cease from your own false wisdom, and become as a "little child," or you "cannot enter the kingdom of heaven, and see the King in his beauty."

The third and last inward means I would recommend to mourners in Zion, is "a tender regard for the reproofs of the Spirit, a constant attention to the drawings of the Father," obedience to the calls they have to secret prayer, and a fear of depending upon their duties, and not solely upon the faithfulness of Jesus. Whoever follows these directions, according to the grace given to him, will, of course, cease from outward evil, and do, as he can, the little good his hands find to

do. This is a better way of waiting for the revelation of Christ, than to lie down in dejection and hopeless unbelief. All those, who sullenly bury their one talent, and wilfully retain the accursed thing, complain in vain that their Lord makes long tarrying. They obstinately grieve his convincing Spirit, and then absurdly clamor, because he does not reward them for it, by the comforts of his heavenly presence. Let us not be so unreasonable. Let us "strive to enter in at the strait gate," remembering that "many shall seek to enter in, and shall not be able." But let us "strive lawfully," not making ourselves a righteousness of our own seeking, knocking, and striving.—The sun shines, not because we deserve it by undrawing our curtains, but because it is his nature. Jesus visits us, not because of any merit in our prayers, &c., but for his own sake, because his truth and compassion fail not. Free grace opens the door of mercy, not to works and merit, but to want and misery. That you and I may knock and press in, with all needy, penitent, believing sinners, is the earnest wish of a heart, which prompts me to subscribe myself, sir,

Yours, &c.

JOHN FLETCHER.

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*For the Guide to Christian Perfection.*

#### HOLINESS A QUALIFICATION FOR USEFULNESS.

*Mr. Editor:* The following letter was written to a younger brother, who is preparing for the ministry. The principle is applicable to every Christian who desires to be useful.

MELVILLE.

*Dear Brother:* I have felt a desire that, while you are preparing yourself for the great work of the Christian ministry, by the acquisition of useful knowledge, you should realize, that there is one qualification for this great work, of even more importance than mental discipline and knowledge. Learning is good, and without it, no minister can do justice to his vocation. He that neglects it proves unfaithful to his obligation, to God, to the Church, and to souls. He can never be "a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15. But learning alone will never make a man a useful minister of the gospel. The word will be "like sounding brass, or a tinkling cymbal." Nothing but the influences of the Spirit of God, can lead that heart, which is "enmity to God," to yield to him; and the blessings of the Spirit of God, accompany his word in proportion as the minister is himself under its influence.

The enjoyment of the blessing of perfect love, is the greatest qualification you can have for usefulness. But, perhaps, here you

may need a caution, lest you expect that of it, which does not belong to the subject. Christian perfection does not change the peculiarities of character which belong to every man. God has made each of us different from the other, and never designs that those distinguishing characteristics which are not deficiencies, should be changed. They may be modified by grace—they should be wholly sanctified to God; but every perfect Christian will be distinguished by his own peculiar characteristics. If he is naturally a man of strong feelings, he will show them in his religion. If of a mild character, this blessing will never make him a boisterous man, or one of deep pathos. He may enjoy as fully the blessing of perfect love as the other, but it will show itself differently. Here many err, thinking that this blessing will give them the pathos which men of naturally strong feelings possess. It will give them the "unction of the Holy One," and that will be felt in their words. God is as much in the "still small voice," as in the whirlwind. As a preacher, this blessing will not alter your characteristics. If God has given you a natural power for reasoning, more than for moving the passions of men, that will still be your strength; but with a heart filled with love, that reasoning power will have a holy influence in persuading men, which is not possessed by the cold heart. If before, a man was dull of comprehension, he will probably still be slow of understanding. And so of other peculiarities. Entire sanctification will not essentially change them, but make the most of the entire man.

The blessing of entire sanctification will give you a *disposition* to be useful. Not that I would intimate that you are particularly deficient in this respect. But there is a great lack in this respect among Christians. There is much to be done; sinners in multitudes to be saved; a world to be converted. Great as the work is, there is ability in the church, with the blessing of God, for it all. But there is a want of willingness to labor. Some are doing well—a few, all they can—every real Christian is doing something; but as a body, little, very little is done, in comparison with what ought to be. They should be "all at it, and always at it." There is a great want of a "mind to work." This heart to labor, entire sanctification would give.

There are obstacles in the way of usefulness, which require something as powerful as the blessing of perfect love to overcome. The greatest hindrances lie in ourselves. A love of ease keeps us from the self-denial necessary to be extensively useful. Pride, or something that much resembles it, prevents our laboring in a sphere where we should not be noticed. Covetousness, that great sin, makes us unwilling to sacrifice our own interests to usefulness. External obstacles lie in our way in the path that leads to a good act. "Time would fail one" to number them. Nothing less than the full power

of the gospel in our hearts, is sufficient to enable us to surmount them all. Particularly is this the case in the Christian ministry, which you are approaching. I would not discourage you from that great and good work, yet I may say that you can have but little conception of the greatness of the work, and the obstacles to success, which you, and all others engaged in it, must meet. Enough for you to know that it will require, not only all the literary qualifications you can get, but all the grace you can obtain. Nothing less than the entire sanctification of all your powers to God will be sufficient.

Here permit me to suggest for your consideration, whether religion does not lay us under obligation to obey the physical laws of our nature. If we know and obey them, shall we not have bodies capable of more labor for God? Will not the intellect also, by its connection with a stronger body, be capable of greater things?

But the great qualification for usefulness which holiness will give you, is a warm heart: a heart capable of feeling a deep interest in the subject of religion. We know that, as a general rule, every man labors in a cause in which he may be engaged, in proportion to the interest he feels in it. If a man's heart be filled with love, he will from that principle, labor faithfully for God. The deep interest he feels will give a power to his words, whether he speak in public or private. A man is always eloquent in proportion as his feelings are interested in a subject. If a lawyer is deeply engaged in his case, and especially, if he feel for his client, he will be eloquent. If the politician be much interested in the success of his party, it will give him a zeal, as we often see, which fires his soul, and gives him a power of persuasion, which draws his fellow citizens around him, and often turns them to his own party. The preacher who warmly feels his subject, as he will if his heart be alive to God, will always make others feel it. We see this too in the social meeting. A man who speaks coldly—whose soul is not in his words, produces little effect; but if love fires his thoughts, and warms his feelings, his words, however ill-chosen, will go to the hearts of those who hear. There is no one characteristic, which tends so strongly to make a man eloquent, as a heart capable of deep feeling; and there is nothing which will make a Christian feel so much, cold as he may be by nature, as a heart filled with love to God and man.

There is a propelling power in this state of mind, which constantly urges the soul onward in holiness and usefulness. A perseverance in usefulness is secured, so far as any thing can be in our fallen state.

Perhaps in closing, I ought to qualify my remarks. The soul that loves God supremely, may not be perfect in judgment; he may be deficient in knowledge of duty. Hence he may violate the physical laws of our being. He may not understand those laws,—as indeed there is on many points much uncertainty resting on this subject.—

He may not improve his mind in order to be useful, as much as you and I think duty requires. He may err in selecting his field of usefulness, and not labor in that way to do good, which we may think would be most for the glory of God. Yet if he enjoy this blessing, it will not be a deficiency of disposition, but an error of judgment. He will have a heart to do his *whole* duty, and a willingness to know it.—There is need of charity towards one another in these things. Even if the whole church—every member of it, were entirely sanctified to God, still there would be a necessity of charity towards each other regarding the errors of judgment, and consequently of action among perfect Christians.

That you, my dear T—, may live in the full enjoyment of this great blessing, and be the means of doing much good in the world, is the sincere prayer of your most affectionate brother,

Nov. 1, 1839.

We extract the following from the "Memoirs of A. H. Hurd," entitled "THE WESLEYAN STUDENT, by Rev. Professor Holdich; published by E. Hunt & Co., and by D. S. King."

#### SANCTIFICATION.

That the gospel makes a distinction between justification and sanctification, is too evident to need proof; and that it promises entire deliverance from sin, and a complete renewal of the soul "after the image of God," is a truth not disputed by any. But, as to the time this great work is to be wrought, there have been different opinions. Some warmly contend that it is not attainable in the present life. To this theory there seem to be insuperable objections. First, It supposes either an inability, or an unwillingness in God to save from *sin here*, even though the Christian long for deliverance, and "thirst after righteousness," as doubtless every genuine Christian *will*. Second, It seems to imply that *sin* is a necessary result of the soul's connection with the body. But the Scriptures teach us plainly that *sin has its origin, not in our physical, but in our spiritual being*; and, indeed, common reflection would appear sufficient to teach us the same fact. "Sin is the transgression of the law," and it is from the "*heart that proceed evil thoughts*," and almost all the sins that man commits. Furthermore, many sins are purely of a spiritual nature. Such are pride, envy, malice, hatred to God," &c.

And to suppose *sin* to result, necessarily, from a connection of mind with matter, is to charge the Creator with placing us under circumstances, in which *sin* is unavoidable; a supposition which seems to destroy the very *idea of sin*. Third, This doctrine must make provision for admission into heaven in an *unholy state*; or for some change of moral character after death. The former idea is plainly repugnant

to the word of God ; which says, that "without holiness no man shall see the Lord," and that "nothing impure or unholy" shall enter into that sacred place. Nor is the latter less at variance with the general testimony of Scripture. "We shall receive according to the things done *in the body*," when we stand "at the judgment seat of Christ," not for repentance, or works *after death*. Fourth, The oracles of Truth no where *intimate* that deliverance from sin shall be accomplished *at* death, nor after the soul has passed the bounds of its temporal probation. From these, and many other reasons, we infer that if man be sanctified at all, it must be in the present life. But, let it be understood, that by entire salvation from sin, we do not mean impeccability ; nor do we mean a deliverance from temptation. Even Adam sinned, and "angels kept not their first estate ;" therefore, "let him that thinketh he standeth, take heed lest he fall." Christ himself was not free from buffetings ; and certainly, "the disciple is not above his Lord." Nay, we do not mean that the Christian can acquire the "perfection" of a naturally upright being, who stands strong in his native innocence, with powers uncorrupted and unimpaired by former transgressions. But this we mean, that he should be made "*perfect in love*," that "*his eye should be single* ;" that his entire soul should become the "*temple of the Holy Ghost* ;" and that his emotions, thoughts, words, and actions, should be governed by a strict regard to the will and pleasure of heaven. Nor have the Scriptures left this important question in the dark. Nay, we think they have made it quite plain ; so that "*the wayfaring man, though a fool, need not err therein*."

This appears, 1st, From the object of Christ's mission, namely, "to save his people from their sins ;" "to purify unto himself a peculiar people, zealous of good works ;" and to set an example, "that they might follow his steps;" that "*as he is*," so they might be "*in this world*." 2d, From the intimate relations under which Christ and his followers are mentioned. "*I am the vine ; ye are the branches* ;" "*Christ dwelleth in you* ;" "*Your bodies are the members of Christ* ;" "*I will dwell in you, and walk in you*," and a variety of other similar expressions are made use of, to point the intimate connection between the Saviour and the saved. Now, to suppose the latter *are not* and *can not* be made holy here, is to conceive a strange blending "*of light with darkness*," and mingling of "*righteousness with unrighteousness*, and reconciling of Christ with Belial." But no, the Saviour has already settled this point, "*Ye cannot serve two masters*." 3d, The gospel is explicit in its *requirements*. "*Be ye perfect, even as your Father which is in heaven is perfect*." And pray, in what can this perfection consist, but in the purity of love, and holiness of heart? "*Be ye holy, for I am holy*." And can this injunction be obeyed, while the subject of it sins every day, yea, every hour of his being? "*Thou shalt love the Lord thy God with all thy soul, mind, and strength*." Surely, where such love exists, there must be moral purity, and such love *may exist* here, or the Saviour would never have required it. Oh! who but pants to prove this gospel fulness, to obtain entire redemption!

"To sink into the purple flood,  
And rise to all the life of God?"

The promises of the gospel are quite as clear, that the Christian *shall be sanctified here*. Thus the Lord, by the mouth of Ezekiel, says, "*I will sprinkle clean water upon you, and ye shall be clean* ; from *all* your idols will I cleanse you." "*A new heart will I give unto you, and a new spirit will I put within you*," &c.—Ezekiel

xxxvi. 25. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," says the inspired John; and again, "the blood of Jesus Christ cleanseth from all unrighteousness." And this same writer expressly says, that he that has the Christian hope in him, "purifieth himself, even as Christ is pure." And that this refers to the present life, is manifest, because it is mentioned as taking place *now*; and while he is yet a child of hope, not admitted to that state of ineffable enjoyment,

"Where faith is sweetly lost in sight,  
And hope in full supreme delight."

Fifth, The prayers of the inspired writers are quite enough to satisfy *our* mind on this subject. Thus the apostle prays: "I pray God your whole spirit, soul, and body be preserved *blameless*, unto the coming of our Lord Jesus Christ," &c.—1 Thes. v. 23. And again we hear him uttering language like this: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ," &c. Now, if the apostle understood his own language, I can see no way to avoid the conclusion that *he* believed in a *present*, complete salvation from sin. For he not only speaks of the entire sanctification of "soul, spirit, and body," but of a "preservation in this state until the coming of Christ." But when we consider him as "moved by the Holy Ghost," we must believe that it is possible, and not only possible, but absolutely essential that the Christian should be "filled with all the fulness of God," and that "the righteousness of the law should be fulfilled" in him, walking "not after the flesh, but after the Spirit."

For the Guide to Christian Perfection.

#### A LETTER.

DEAR BROTHER: I have a desire to tell what God has done for my soul, to encourage others to seek the same blessing. I cannot write or speak of any thing but what I have known and felt. I have professed and enjoyed the blessing of holiness, or perfection, or sanctification, (just what you please to call it,) for seven years past; but I love the word sanctify, for it means to set apart, to cleanse, to make pure; and I love the expression, *purity of heart*. This is the way I understand the work that has been done for me; the Spirit of God, through faith, in the blood of Christ, operated upon my unclean heart, and made it clean; yes, blessed be God, I can say it, with the Spirit bearing witness with my spirit; it was a perfect cure of all the corrupt passions of my heart. Shall I name them? I will say, levity, first, for it was my besetting sin; pride, revenge, love of the world, the fear of man, impatience,—all these, and more, found

a place in my heart, for eight years after my sins were forgiven ; at that time I was happy.

"I could not believe that I ever should grieve,  
That I ever should suffer again."

Those years were filled up with wavering and doubting ; sometimes I would have an evidence, and would feel, O that I could retain it ; but I would lose it, and mourn over the loss. But it is not so with me at present, nor has it been so for these seven years, next January. Blessed be God for what was done for me then,—how it remains with me ; O how it fixes the soul on the rock Christ Jesus ; then my soul was led into a large place ; the change was greater than at my justification ; I enjoyed more than I even thought a soul on earth ever could enjoy. It was not at a camp-meeting, on any extra means of grace, but at home, in my house, praying in the silent watches of the night, with my Bible before me, and my finger on that promise in Matthew, "He that seeketh findeth, and every one that asketh, receiveth ;" I believed as I never did before, that that was the word of God, and I claimed the fulfilment of the promise, viz. : that I might receive what I had sought for, almost three years, with fasting and prayer, and in attempting the discharge of every known duty, but sought it not by faith ; then did I understand the art of believing. Blessed be God, for the teaching of the Spirit, which led me through such a host of hindrances, that kept me where I was so long from coming to Christ, and taught me how to believe. O the struggle of passing through that straight and narrow gait ; the giving up soul and body to God, never to be at my own disposal any more forever ; to be willing that my name should be cast out as evil ; these dear things of self, it was like dying to part with them, but receiving strength from God, I did make the surrender, and although it appeared presumptuous, yet I did believe. It was then that a peace filled me that I never knew before ; then I felt the

"Silent awe that dared not move  
And all the silent heaven of love."

Glory to God, the remembrance of that place is like that of no other ; it was in Portland, Me., during the labors of brother Cox, to whom I am much indebted for instruction and reproof, and although far removed, yet dear to me are the dear brethren and sisters of that church in Chestnut street, and the old Vestry in Cumberland street. O what searchings of heart have I had there ! But the best of all is, I have been kept by the power of God, through faith, until the present, although Satan has left no method untried to destroy my confidence in God, and to discourage me, and in some instances, has almost succeeded. God has in these trying moments, lifted up a standard against him, so that I continue until to-day, stronger in the faith

than at any other time ; and thanks be to Heaven's King, that the blessed truths of the Gospel are spreading. I hope our brethren and sisters that enjoy this blessing, speak to the encouragement of others ; it is no time to keep our light under a bushel. I feel that the Guide is a medium through which we can speak. We needed the Guide much, and I do most earnestly desire that it may help many to come to the light.

A METHODIST SISTER.

*Wellfleet, Oct. 25, 1839.*

*From the Oberlin Evangelist.*

#### SHORT SERMON.

**TEXT—Jno. xvi. 7.** “It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.”

The presence of Christ on earth, among his chosen friends, must have been intensely interesting and rich in spiritual profit. We see in the history, how they hung on his lips and caught his gracious words, such as never man spake ; how they leaned on his bosom, and were blessed by his sympathies ; how he loved his own that were in the world even to the end, and how they, in turn, with broken, gushing heart, could say, “Lord, thou knowest that I love thee.” We may conceive, also, how the new, or at least the more full, development of the gospel fell on their ear—how they listened, astonished and joyful, to the doctrine of pardon to the believing, favor divine to the penitent, and salvation from sin, through God’s Son and Spirit, to all who will come and receive it. Could any thing be more blessed than to hear the gospel from the lips of its great author—than to receive pardon from the very hands of him whose right it is to give it? Can any privilege or favor be greater than to receive spiritual blessings—peace, hope, light, consolation,—from the very person who could die to purchase and bestow them?

**Yes.** “It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I go away, I will send him unto you.” There is something better for the Christian here than the personal presence of Christ. Much as we would love that presence—and surely we would love it much, yea exceedingly—yet is there something better for us than even that. This richer blessing is the *indwelling Spirit*.

But why is this better for us than Christ’s presence was to his primitive disciples ?

1. *He teaches more and better.* We would by no means disparage

Christ. We do not. We give only his views on this point, while we exalt the agency of the Spirit as a Teacher. "I have many things," said he to his disciples, "to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth shall come, He will guide you into all truth." "He will show you things to come." "He shall receive of mine, and shall show it unto you." In the department of teaching his disciples, Christ left many things undone. For some reason he could not do it all. The Spirit followed him, and did it. His peculiar agency taught more truth than Christ did, and taught it more effectually. So the subsequent history of the disciples shows.

And though special inspiration has ceased, this Spirit is a teacher still. Still does "he teach us all things, and bring all things to our remembrance." He still makes us love the truth; enlightens by giving us the experience of its meaning and power, and divinely guides our understandings in our researches. Blessed Teacher.

2. *His sanctifying agency is more efficient.* We need not labor to explain how or why. The Bible exalts the work of the Spirit as a Sanctifier. The history of the primitive church shows how rapid, efficient, pervading, and heavenly, this agency can be. No one can read this history and compare it with that of the disciples when under Christ, before the Spirit came, without observing the mightier agency of sanctifying grace under the Spirit's dispensation.

The words of Christ fell on the outward ear; his example met the eye; his persuasions in some degree, reached the heart; yet not like his who *lives in the heart*—"who works in us to will and to do of his good pleasure." Not like his agency of whom it is said, "I will put my Spirit within you, and cause you to walk in my statutes." "Your body is the temple of the Holy Ghost, which is in you." "Ye are the temple of the living God; as God hath said; I will dwell in them and walk in them." *The Deity within us—to purify our hearts!* What can be more precious, more glorious, more awful!

3. *The Spirit's agency is omnipresent.* Christ's personal presence was confined to a favored few. So it must have been. But the Spirit lives in the hearts of all his willing people. The multitude of those that believe, how great soever it may be, cannot exhaust his ability to be present with them all—just as really and sweetly and efficiently present as Christ could be with one, or with the chosen three on the holy mount, or in the garden scene of anguish.

Precious thought. I love to dwell on it. It adds to the joy of my communion with the Spirit to know that the same Spirit is pouring the same joys into the bosoms of ten thousand times thousand of his unworthy children, in many lands and in every condition where hearts that love are found. The fulness of this joy which fills the

heart with delight, because others without number are sharing it, is like the bliss of heaven. This the disciples had not in the personal presence of Christ. We have it in the communion of the Spirit.

Christian reader, is it true that we have a richer blessing offered us than Christ's own personal presence? Have you ever seen and prized it, and thanked the Saviour for it? And does the Church know it? Is she fully aware of the proffered presence of the Deity, the promised indwelling of her God in the hearts of her sons and daughters? If, like some earthly prince, Christ were to pass through our land, how many churches assume that they would hail his coming, and rush forth to meet him. Were he to come, *they would not know him.* For his Spirit does come, and they receive him not.—Perhaps they do not in form, “ beseech him to depart out of their coasts,” but *they grieve him till he goes!* Alas, alas! When shall the indwelling presence and renewing power of the Spirit be prized and cherished as the richest gift of heaven?

H. C.

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*For the Guide to Christian Perfection.*

EXTRACT FROM A LETTER.

\* \* \* \* \* I feel oppressed with a sense of my frailty, insignificance and unworthiness. Oh, what weakness! “I am a worm, and no man.” But let others “ bid earth roll;” soon shall I be at rest, “nor heed its idle whirl.” \* \* \* I hope you find your work agreeable, though it may be arduous. I know that deep communion with God is sweet, and renders almost any work or place tolerable, if not delightful. Indeed, no person who has a correct understanding and *right spirit*, can engage in that work which contributes most to the good of the souls and bodies of men, without being happy in its prosecution. You will be among the fortunate, if you find the truth of this remark verified in your future experience. Be sure, dear brother, while you may consume the midnight oil in separating truth from error, and acquiring the reputation of a skilful “workman,” that you partake largely of the spirit of your Master, and be filled with the Holy Ghost, and withal, be humbler, not in appearance only, but in truth. Then will you be both useful and happy—your reward be great, and God be honored.